

LIV.-NO. 21.
SSING.
named Henry Carroll,
his age, has lost his
our weeks. The last
that he went over
of him has been found.
information is re-
lative to the actions of
trited to the South. At
25 Cornhill, Boston.

ALLEY
al-street, where she will
any others who
d to favor her with their
Neurology, etc.
s, adapted to Business
Business adapted to For-
s Physiology, together
and Trajectories, of Gra-
here, for use by
BELA MARSH,
25 Cornhill.

TRACIE!
Song by the Huds-
the piano forte, J.
BELA MARSH,
No. 25 Cornhill.

ON.
GENERAL.
DUBURN
customers, that he has
street, to
Brattle-street
of business, will
ING,
and most fashioned,
and never pains to
who will give his
has selected an am-
CLOTHS, vis: Bra-
Tweeds, as well as
all of which be w-
style, and reasons
CIVIL MEN'S OFF-
part pay.
it will be used well
furthermore inform
ive arrangements, and
ant of Clothing is
March 22.

INDUSTRIAL
ASSOCIATION OF
INDUSTRY have ap-
pproved
the accommodation of
pupils. They will
the care of the
wife and other
the same treatment and
education, which
the development of
the religious tendencies
as an equivalent for
each a suitable dedi-
comes for several
on the 1st of May
and entire vaca-
at any time.
ector of Education.

BOOKS.
Dr. Banning's
lectures delivered
Society, in Boston
of the Duties of
y of Society, trans-
Rev. Charles Spe-
BELA MARSH,
No. 25 Cornhill.

SECTION OF TEXAS,
OFFICE, 25 CORN-
HILL; for account of the
mination of the case
and a full review
speculating operations
in the United States

CK GEIST,
PHYSICIAN,
S BUILDING,
LOWELL

1 This!!
URN,
OTHES,
No. 24 Brattle-street
is on hand, for sale,
second-hand

Costs, Pantaloons and
for cash.
gentlemen's offi-
and, at short notice,
reasonable terms.

BOOK FUND
SOCIETY
ON.
Chairman of the Com-
Managing Director.

receive proposals
the above Merchants
No. 16 Merchant
to be obtained as the
which combines
with the serial
effect from the day
above the sum of five
in special cases.

A. GRATIAN.
April 12

BERATOR.
Hartford, Conn.
New York City,
C. Fuller, Secy.
Patentee: John B.
Bushnell, ex-
Allegany, J. B.
West Govt.;
Thomas H.
Andrew's Bridge;
M. Kim, Philed.
—Abner G. Kirk
—Holmes, Co-
ville; —A. Brook-
e-3

GENERAL.
master may enclose
of a newspaper, in
son, and funds for
would always credit
you are credited.

THE LIBERATOR:
PUBLISHED EVERY FRIDAY,
AT THE ANTI-SLAVERY OFFICE, NO. 25 CORNHILL.
Henry W. Williams, General Agent:

To whom all remittances are to be made, and
letters addressed, relating to the pecuniary con-
cerns of the paper.

TERMS.—\$250 per annum, payable in ad-
vance, or \$100 at the expiration of six months.

Five copies will be sent to one address for ten
months, if payment be forwarded in advance.

Letters and communications must be POST PAID

ADVERTISEMENTS making less than a square
inch, to be inserted three times, for 75 cents; one square
inch, for \$1.00.

Financial Committee.

FRANCIS JACKSON, SAMUEL PALEBICK,
ELIAS GRAY LORING, EDWARD QUINCY,
WILLIAM BASSETT.

W. LLOYD GARRISON, Editor.

OUR COUNTRY IS THE WORLD—OUR

VOL. XIV.—NO. 22.

SELECTIONS.

From the New-York Tribune.

John C. Calhoun, and the Free Colored

People.

At a meeting of the people of color of the

of New-York, held on Monday evening, 29th of

the month of April, 1844, in the Philanthropic Hall, 161 Duane street, Mr. A. Tyson was called to the chair, and P. H. and J. J. Zulie were appointed Secretaries.

The object of the meeting had been stated to

to consider the calumnies recently uttered

against the free people of color by John C. Calhoun,

of State, in a letter to the Hon. Richard

of Washington, it was by acclamation

that a committee of nine be appointed

to examine and refute the false statements made by

John C. Calhoun, Secretary of State, &c. in a letter

addressed by him to the Hon. R. Pakenham,

that the committee report the same in the form

of a memorial, addressed to the Senate of the United

States, praying that body to take means to place the

Department in possession of correct statements

regarding the condition of the various classes of

population of these States.

Resolved, That the committee shall consist of

James McCune Smith, John J. Zulie, Rev. C. D.

Philip A. Bell, Rev. T. S. Wright, John Pe-
ron, Chas. L. Reason, Newport, Henry, Theodore

B. Vidal, and ex-officio Wm. A. Tyson and Pat-
rick H. Reason.

Resolved, That the committee shall make their

report at an adjourned meeting, to be held in Zion's

Church on Friday evening, May 3d, and that Wm.

F. Powell, Thomas Downing and William H. Smith,

as a committee of arrangements for the adjourned

meeting.

Resolved, That the citizens of Brooklyn and

Wilmington be requested to attend the adjourned

meeting.

P. H. REASON, Secy.

J. J. ZULIE, Secy.

On Friday evening, May 3, 1844, at an early hour,

Zion's church was filled with a very large audience.

Meeting together by the call of the committee.

Meeting was organized by the appointment of the

following officers:

WM. A. TYSON, President.

Vice-Presidents.

Robert Hamilton, John Peterson,

Ulysses B. Vidal, Rev. Wm. H. Bishop,

Secretary.

Patrick H. Reason, John J. Zulie.

The exercises were then opened by prayer by

Rev. H. H. Garnett, and reading a portion of the

scriptures by John Peterson.

The minutes of the previous meeting having been

read and adopted, it was, on motion,

Resolved, That the committee on the memorial

present their report.

Dr. James McCune Smith, in behalf of the

committee, then came forward and read the following

memorial:

To the Honorable the Senate of the United States, in

Congress assembled:

The memorial of the undersigned, free colored

citizens of the city and county of New-York, re-
spectively sheweth,

Whereas, in a letter, addressed to the Right Hon.

Richard Pakenham, &c. (bearing date April 18th,

1844,) the Hon. John C. Calhoun, Secretary of State

of the United States, saith,

First, That the States which have changed

their former relations, (the States which have eman-
cipated their slaves, meaning,) the African race has

no vice and pauperism;

Secondly, That this vice and pauperism are incident

to the bodily and mental afflictions incident

deafness, blindness, insanity and idiocy;

And that the number of deaf, dumb, blind, idiots,

and vice in the States which have changed

the ancient relation between the races, is

out of every ninth; And, that, in the State

of Maine, the number of negroes returned as deaf,

blind, insane and idiots, by the census of

1840, is one out of every twelve.

Thirdly, And of the number of negroes, who are deaf,

blind, dumb, blind, idiots, insane, paupers and in

the States that have changed, (the free

States, meaning,) is one out of every six;

Fourthly, While in all other States that have

changed the ancient relations (the slave States, mean-
ing,) they are improved greatly in every re-
spect, in number, comfort, intelligence and morals;

And whereas, in regard to these allegations,

First, Your memorialists have great reason to

boldly assert the first; because,

Secondly, it appears in regard to the second allega-
tion, which is the particular proof of the first,

which is the particular proof of the first, that

the 2d allegation of the census of 1840, it is found

to be self-contradictory; to wit, in asserting the ex-
istence of the free colored persons insane, blind, deaf

and dumb, in certain towns in the free States, in

which towns, it appears by the same census of 1840,

there are no free colored persons whatever of any

nationality.

For example, in

MAINE.

Deaf & Dumb & Insane. Blind & Dumb.

In towns containing no colored—there are reported,

27 1 2

284

15

6

1

For all of which reasons, your memorialists would

humbly pray.

1st. That your honorable body would cause the

memorial of 1840 to be re-examined, and, so far as is

possible, corrected anew, in the Department of State,

in order that the head of that Department may have

facts upon which to found his arguments.

2d. That your honorable body would establish at

Washington, a general office of Registration, with a

proper officer at its head, who shall cause to be re-
turned from each county in the United States, a

yearly report of the status of each class of

inhabitants, as well as the births, deaths, and mar-
riages.

3d. That your honorable body will cause the

memorial of 1840 to be taken, in the Census of 1850,

of all the colored persons in every white

town, in every county, in every State.

4th. That your honorable body will cause the

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of all the colored persons in every white

town, in every county, in every State.

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7th. That your honorable body will cause the

THE LIBERATOR

BOSTON:
FRIDAY MORNING, MAY 31, 1844.

ADDRESS

Friends of Freedom and Emancipation IN THE UNITED STATES.

At the Tenth Anniversary of the American Anti-Slavery Society, held in the city of New-York, May 7, 1844,—after grave deliberation, and a long and earnest discussion,—it was decided, by a vote of nearly three to one of the members present, that fidelity to the cause of human freedom, hatred of oppression, sympathy for those who are held in chains and slavery in this republic, and allegiance to God, require that the existing national compact should be instantly dissolved; that secession from the government is a religious and political duty; that the motto inscribed on the banner of Freedom should be, **NO UNION WITH SLAVEHOLDERS**; that it is impracticable for tyrants and the enemies of tyranny to coalesce and legislate together for the preservation of human rights, or the promotion of the interests of Liberty; and that revolutionary ground should be occupied by all those who abhor the thought of doing evil that good may come, and who do not mean to compromise the principles of Justice and Humanity.

A decision involving such momentous consequences, so well calculated to startle the public mind, as to the established order of things, demands of us, as the official representatives of the American Society, a statement of the reasons which led to it. This is due not only to the Society, but also to the country and the world.

It is declared by the American people to be a self-evident truth, 'that all men are created equal; that they are endowed BY THEIR CREATOR with certain inalienable rights, among which these are life, LIBERTY, and the pursuit of happiness.' It is further maintained by them, that 'all governments derive their just powers from the consent of the governed'; that 'whenever any form of government becomes destructive of human rights, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.' These doctrines the patriots of 1776 sealed with their blood. They would not brook even the menace of oppression. They held that there should be no delay in resisting, at whatever cost or peril, the first encroachments of power on their liberties. Appealing to the great Ruler of the universe for the rectitude of their cause, they pledged to each other 'their lives, their fortunes, and their sacred honor,' to conquer or perish in their struggle to be free.

For the example which they set to all people subjected to a despotic sway, and the sacrifices which they made, their descendants cherish their memories with gratitude, reverence their virtues, honor their deeds, and glory in their triumphs.

It is not necessary, therefore, for us to prove that a state of slavery is incompatible with the dictates of reason and humanity; or that it is lawful to throw off a government which is at war with the sacred rights of mankind.

We regard this as indeed a solemn crisis, which requires of every man sobriety of thought, prophetic forecast, independent judgment, invincible determination, and a sound heart. A revolutionary step is one that should not be taken hastily, nor followed under the influence of impulsive imitation. To know what spirit they are of—whether they have counted the cost of the warfare—what are the principles they advocate—and how they are to achieve their object—is the first duty of revolutionists.

But, while circumspection and prudence are excellent qualities in every great emergency, they become the allies of tyranny whenever they restrain prompt and decisive action against it.

We charge upon the present national compact, that it was formed at the expense of human liberty, by a profigate surrender of principles, and to this hour is cemented with human blood.

We charge upon the American Constitution, that it contains provisions, and enjoins duties, which make it unlawful for freemen to take the oath of allegiance to it, *temporally* whenever they restrain power from making a just and decided action against it.

We charge upon the present national compact, that it was formed at the expense of human liberty, by a profigate surrender of principles, and to this hour is cemented with human blood.

We proceed to a critical examination of the American Constitution, in its relations to slavery.

In ARTICLE I, Section 9, it is declared—'The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress, prior to the year one thousand eight hundred and eight; but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.'

In this Section, it will be perceived, the phraseology is so guarded as not to imply, *ex necessitate*, any criminal intent or inhuman arrangement; and yet no one has ever had the hardihood or folly to deny, that it was clearly understood, by the contracting parties, to mean that there should be no interference with the African slave trade, on the part of the general government, until the year 1808. For twenty years after the adoption of the Constitution, the citizens of the United States were to be encouraged and protected in the prosecution of that infernal traffic—in sacking and burning the hamlets of Africa—in slandering multitudes of the inoffensive natives on the soil, kidnapping and enslaving a still greater proportion, crowding them to suffocation in the holds of the slave ships, populating the Atlantic with their dead bodies, and subjecting the wretched survivors to all the horrors of unmitigated bondage!

As soon as this *temporally* provision was fulfilled, though, since its termination, Congress has declared the foreign slave traffic to be piracy; yet all Christendom knows that the American flag, instead of being the terror of the African slaves, has given them the most ample protection.

The manner in which the 9th Section was agreed to, by the national convention that formed the Constitution, is thus frankly avowed by the Hon. Luther Martin,⁹ who was a prominent member of that body:

'The eastern members, notwithstanding their aversion to slavery, (they) were very willing to indulge the western members with a temporary liberty to prosecute the slave trade, provided the Southern States would, in their turn, grant to the laying of navigation marks, and to the laying of a report, by which the general government was to be prohibited from preventing the importation of slaves for a limited time; and the restrictive clause relative to navigation acts was to be omitted.'

The fact is, that the compromise alluded to, instead of effecting a union, rendered it impracticable; unless by the term union we are to understand the absolute reign of the slaveholding power over the whole country, to the prostration of Northern rights. In the just use of words, the American Union is and always has been a sham—an imposture. It is an instrument of oppression unparished in the criminal history of the world. How then can it be innocently sustained? It is not certain, it is not even probable, that if it had not been adopted, the mother country would have reconquered the colonies. The spirit that would have chosen danger in preference to crime,—to perish with justice rather than live with dishonor,—to dare and suffer whatever might befall, rather than sacrifice the rights of one human being,—could never have been subjugated by any mortal power. Surely it is paying a poor tribute to the valor and devotion of our revolutionary fathers in the cause of liberty, to say that, if they had sternly refused to sacrifice their principles, they would have fallen an easy prey to the despotic power of England.

The American Constitution is the exponent of the national compact. We affirm that it is an in-

strument which no man can innocently bind himself to support, because its anti-republican and anti-christian requirements are explicit and peremptory;—at least, so explicit that, in regard to all the clauses pertaining to slavery, they have been uniformly understood and enforced in the same way, by all the courts and by all the people; and so peremptory, that no individual interpretation or authority can set them aside with impunity. It is not a ball of clay, to be moulded into any shape that party contrivance or caprice may choose it to assume. It is not a form of words, to be interpreted in any manner, or to any extent, for the accomplishment of any purpose, than individuals in office under it may determine. It means precisely what those who framed and adopted it meant—**NOTHING MORE, NOTHING LESS**, as a matter of *bargain and compromise*. Even if it can be construed to mean something else, without violence to its language, such construction is not to be tolerated against the wishes of either party. No just or honest use of it can be made, in opposition to the plain intention of its framers, *except to declare the contract at an end, and to refuse to serve under it*.

It was urged that, by this system, we were giving the general government full and absolute power to regulate, and to coerce, under which general power it would have a right to restrain, or totally prohibit, the slave trade; it must, therefore, appear to the world absurd and disgraceful to the last degree that we should except from the exercise of that power the only branch of commerce which is unjustifiable in its nature, and contrary to the rights of mankind.

On the contrary, we ought to prohibit expressly, and thus giving it a national character, *sancitatem, and encouragement*, ought to be considered as justly exposing us to the displeasure and vengeance of those who are equally the Lord of all, and who views with equal eye the poor African slave and his American master! (1)

It was urged that, by this system, we were giving to every true friend of liberty in the world. It was said that national crimes can only be, and frequently are, punished in this world by *national punishment*, and that the continuance of the slave trade, and thus giving it a national character, *sancitatem, and encouragement*, ought to be considered as justly exposing us to the displeasure and vengeance of those who are equally the Lord of all, and who views with equal eye the poor African slave and his American master! (1)

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POETRY.

From the Boston Recorder.
ANTI-SLAVERY VERSES,
AFTER HEARING THE SPEECHES IN FANEUIL HALL,
ON A LATE ANNIVERSARY OCCASION.

On this broad platform, grimly stand
Fanaticism's earnest band.

Ernest, but erring—O reflect
How dire perverted instinct!

I see their eyes of maniac glare,
I hear their words, and hell is there.

'Evil of dignities' they speak,
With venom strong, with logic weak.

Injuriae age and zealot youth
Amaze the rabble with untruth.

Blow follows blow! shocks follow shocks!
The Bible sinks! the Pulpit rocks!

'I never spoke in Faneuil Hall
Before, yet have an inward call

To say, if Sinai's Law this rod
Appoint, I want not Sinai's God.

If Calvary's Sufferer this curse
Takes not away, no Christ for us.

If Christians, who love Slavery well,
At last win Heaven, give me Hell.

Hear me! who've tenanted—time falls
To tell how many—loathsome jails.

Ye wormwood words! inventive stings!
Concentrate of all bitter things!

Ye Balaams' cluster, thick as leaves,
To curse the 'Brotherhood of Thieves.'

Blow follows blow! shocks follow shocks!

The Bible sinks! the Pulpit rocks!

And Woman, in her beauty, pleads;
And rheumy Age, in widow-weeds.

One sway, like felon in a noose;
One yell, as Bedlam were broke loose.

One—who at times doth wear the breeches—
Knits hose, and drops and takes up stitches.

One, of most liberal spirit, deems
The follower of the Koran's dreams;

The worshiper of pagan Boddh;
The swearer by the Holy Rood;

Believers in the land of Nod,
Or scorners of the Book of God;

Who thinks of Jesus Christ not much;
(One said, with them we hoped they'd such)

Alike, may on this platform stand,
All welcome to the motley band.

Alike, may jibber, fume, and squeak,
All equal, Mormon, Jew, and Greek.

And they, who spew out slimy wit,
And dip their weapons in the pit;

And pour forth blasphemies, too rank,
If even Christ were mountebank;

And shame the devil by their sin,
And hope, at last, success to win;

And scorn to be with polish cumbered,
Are with the gentle Clarkson numbered!

Yes! these, who make their cause pretence
To outrage decency and sense;

Who Freedoms in their vileness sleep,
And make the friends of Freedom weep!

Whose 'Resolutions' breathe out slaughter;
Who drink up sin like filthy water;

These at his pure and blessed source,
Sucked in, they say, with WILVERFORCE!

My spirit spurns such truce allies;
I march not 'neath a flag that lies.

I pity and I shun them—I,
Who for the Slave would toil and die;

Who, if to snap his hateful link,
Demanded principle, must shrink;

Who, to win Freedom, (gem unpriced!)
Will not my freedom sell, nor Christ;

Who, with his fellows, asks success
To thoughts, words, deeds, that God will bless.

ANTI-SLAVERY.

FREEDOM'S BANNER.

If the African slave trade is piracy, the coasting slave trade cannot be innocent, nor can its aggravated torture be denied. In the sight of the same God who abhors the iniquity of the African slave trade, neither the American slave trade nor slavery itself can be held guiltless.—John Q. Adams.

My country, shall thy honored name
Be as a byword through the world?

House! for (as if to blast thy fame)

The keen reproach is at thee hurled—

The banner that above these waves,
Is floating o'er three million slaves.'

That flag, my country, I had thought

From noble Sires was given to me,

By the best blood of Patriots bought;

To wave alone above the FREE!—

Yet know, while to the breeze it waves,
It floats above three million slaves!

The mighty dead that flag unrolled,

They bathed it in heaven's own blue,

They sprinkled stars upon each fold,

And gave it as a trust to you:

And now, that glorious banner waves,

In shade, above three million slaves!

Oh! by the virtue of our Sires,

And by the soil on which they trod,

And by the trust their name inspires,

And by the hope we have in God,

Arouse, my country, and agree

To set thy captive children free!

Arise! and let each hill and glen

With prayer to the high heavens ring out,

Till all our land, with free born men,

May join in one triumphant shout,

That Freedom's banner does not wave

Its folds above a single slave!

A SONG OF MAY.

The Spring's scented buds all around me are swelling.

There are songs in the stream—there is health in the gale:

A scene of delight in each bosom is dwelling,

As floats the pure day-dreams o'er mountain and vale;

The desolate reign of old Winter is broken—

The verdure is fresh upon every tree;

Of Nature's revival the charm, and a token

Of love, oh thou Spirit of Beauty! to thee.

The sun looketh forth from the halls of the morning,

And flushes the clouds that begit his career;

He welcomes the gladness and glory returning

To rest on the promise and hope of the year.

He fills with rich light all the balm-breathing bowers;

He mounts to the zenith, and laughs on the wave;

And girds the gay plains which the broad rivers have.

The young bird is out on his delicate pinion,

He timidly soars in the infinite sky;

A greeting to May and her fairy dominion,

He pours on the West wind's fragrant sigh;

Around, above, there are peace and pleasure—

The woodlands are singing—the heaven is bright;

The fields are unfolding their emerald treasure,

And man's genial spirit is soaring in light.

THE LIBERATOR.

To Reformers Generally.

There is a very pretty article in the Boston Courier of the 18th, entitled 'Lights and Shadows of American History,' in which the shadows seem not to have had fair play—they are thrown quite into the shade by the overwhelming lights.

While we acknowledge the superior advantages which we enjoy over all other nations, it may be useful to enquire how we improve those advantages. We have certainly less temptation to do wrong than any other people on earth. Poverty and ignorance, in conjunction with excessive wealth in great masses, are admitted to have been the causes of all the evils which afflict society—(see original sin, for which we are not answerable.) Let us now ask, frankly—are we, morally, as much superior to other nations, as we are physically? Is the moral standard of this people superior to the moral standard of older nations, in a degree equal to the superior knowledge of this people? It is our relative superiority, taking into account our superior physical and intellectual condition, which must settle this question. If we have made no progress in this fair view of the subject, our case is a bad one, and our future prospect is a very gloomy one; for no progress on this just and relative scale is absolute retrogression—blackslading. If, with acknowledged superior physical and moral advantages, we do not improve in an adequate ratio to those advantages, the lack of that improvement may be considered as an absolute moral loss.

Now, although criminal violence is not common among us, fraud in all its disguises is to be found everywhere, from the pulpit to the scavenger's cart, from the first magistrate to the hog reeve. What vice in other countries and times was intense in character, and confined to a few, is here widely diffused among the many. But what is singularly unfortunate, fraud is not only diffused among the high and the low, the learned and the unlearned, but it is in a manner made necessary by a vicious legislation. For example: a man loans a thousand dollars of good specific value for five years, and is paid with a thousand paper dollars, which represent, in the general scale of the world, from 25 to 50 per cent. less than his loan. He may demand specie, you will say, in some parts of our country: but specie itself is reduced in value, in the mean time, by the excessive increase of the general circulating medium. Thus we quiet our consciences by saying that we pay what we receive, and that it was not we who made these laws. This last excuse would come better from the subject of a monarchy, than from a republican.

If, then, it can be admitted, that our moral progress is not equal to our advantages, it behoves us to inquire into the reason of this disproportion. We know the efficient cause of vice and crime in old countries. Bad government and false religion combine to produce poverty and ignorance, and they have always, and always will beget vice and crime. Now, we have bad government and false religion? It will be asked, not when, but when those two things are compared with the same things in other countries; therefore we have less ignorance and crime than in other countries. I was about to say less vice, but, of financial vice or fraud, many older nations may well contest that point. Our government and religion are not, then, absolutely bad, although their fruits are not such as should proceed from good government and pure religion. Where, then, lies the fault? The government is in our hands plastic as the potter's clay. And our religion, too, seems to be almost as plastic, and assumes as many forms. The only legitimate object of our government is said to be, to administer equal justice to all and every one. And the odious object of our religion is to make us better. If, then, we are not made better and happier by these two great agents—the only ones within the power of man—we must look to them for the cause of our delinquency.

But there is a more serious view of this subject. It is this: do the civil and religious powers, which now control the destinies of this country, contribute to diffuse, or to accumulate in great masses, the growing wealth of which we boast? This question, simple as it may seem, is one pregnant with the future of this country; for as sure as a mountain cannot exist without valleys, and low places about it, so sure will accumulated masses of wealth in the hands of individuals, or corporations, create relative poverty, and that poverty beget ignorance, vice and crime. The history of the world is before us, and shows us, plainly, the progress and equal steps of great inequality and ignorance, always followed by tyranny and equal misery. The first invaders of the Gauls divided the conquered lands among them comparatively in small portions; but soon they fell into a few hands, civil and ecclesiastical, till at last not an inch remained in all Europe but for the privileged classes. The consequences of this monopoly we have seen in the violent outbreak of the French revolution, and the appalling misery of the English laborers, openly told by the English authorities, as well as faithfully paid by American and French travellers, of every shade.

The Socialists may except to this sweeping denunciation of corporations. But I sincerely believe that there is no legitimate democratic corporation but government itself, from its maximum down to its minimum, in the name of common justice let those whose property is made more secure by it, pay for its own police services—but, by the way, which they do not pay in just proportion to their means.

When you have come out of the churches where equity and morality are not the standards of action, among the administrators of the secular affairs, then worship God in purity of heart, in your own way; and be assured that one minute's such worship is more acceptable than endless hypocritical prayers.

A day of rest is desirable, certainly; but let it be a day of joy, not gloom. We all require it; and for children, all innocent sports are as wholesome for the mind as they are necessary for the body. What could be more acceptable to the Father of all good things, than to see his children enjoying them? Can the monotonous praise of his wisdom, his power, and his goodness, be as pleasing to him as the joyful acceptance of his bounty? But all this, it will be said, brings no grit to the mill; it is not paid for, and of course is not genuine. Truth is not truth, unless it comes under certain forms, in certain places, and from certain persons!

THE LIBERATOR.

self, there was a rapping of umbrellas and stamping of feet in one section of the house, which was unaccountable to me at the time. It was not so timed as to indicate to my mind, whether it was meant in approbation of one or the other of the speakers, or neither. It was an entirely new movement to my ears for a religious meeting. It subsequently appeared that it came from some of the most devout church members and church members, together with a due proportion of such as no one would call to their assistance by day-light.

The magistrate who issued the warrant for my apprehension, and before whom I was arraigned, is a member of the church in this place, of long standing. His attachment to the fraternity of professors, or to the principles of his creed, would be somewhat questionable, judging from the manifestations of the very slight interest he has taken in their concerns. The relation which he now sustains in community, contributes rather to make him a supple tool for the leading influences to operate with. He has had to do with fortune, and with misfortune, largely. He is making a last effort to recend the steps to opulence and distinction. By adopting the democratic party as a new ally, the popular breeze seems to favor his prospects of promotion to office, and the acquisition of some of his sunken treasures. At this crisis particularly, he needs the assistance and co-operation of the church; for this is more than a religious community. They have already lent him a helping-hand, by elevating him to an important office in the society, which, at this time, requires very wise heads to keep the church and the world together. If you have watched the movements of aspirants for political promotion, you almost invariably find them endeavoring to conciliate the church—and well they may. The recent Baltimore Convention displayed not a little discrimination in giving the Church the nomination of Vice-President, well knowing that would wash down duelling, slaveholding, and all other requisite qualifications for a President of these United States.

The evidence for the Commonwealth proved, in substance, what I have stated above, and no more pertaining to the disturbance. My defense was, that the disturbance and breaking up of the meeting was not chargeable upon myself, but that Washington A. Nickols, the officiating clergyman, was the sole cause of it, by assuming authority to silence me in my attempt to make a few remarks, and that it was he who declared that, as a majority of the meeting considered themselves disturbed, it must be so. If his decision is to be a precedent to settle future cases, by the craft themselves must beware how they disturb a majority of their hearers; and I have but little doubt that they will be, unless they mistake the point of comparison to which the weathercock of the popular opinion veers. A more minute description of some of the principal actors in this affair might amuse and disgust more. They are prime specimens of multitudes who infest the church in this slavery-loving, liberty-hating land of gospel light and religious freedom.

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artificial heat is allowed to enter the saloon—them racing up and down the saloon between the tables for a dinner we generally have three, dinner, list of mankind. Hope is the expression of every crisis—every guest here longs for a crisis. No one envies you, congratulates you on the success of your cure, and earnestly covets the same blessing themselves! And the more severe the crisis, the more respecting the crisis. It is considered the gash or groan of the disease. The disease is the funder of the system; the disease the invading the body. The enemy obtains a lodgment in the system; cold water seeks to drive him out—now he is round and round the system. The limbs, neck, legs, fests, hands, and liver are all weak, and every seeks a refuge from his torments, cold water, cold water, and denounces it, and the church had, as a return compliment, excommunicated me, it was no more admissible that I should act as a religious teacher; and he could not consent that I should occupy that position until I returned, and made suitable concessions!

So it in fact appears, that it was not the nature of the remarks which I attempted to make, the interruption of the monotony of a pharisaical performance of religious mummery, nor the desperation of the time or place, which was so offensive to this prelate and his troops—but the position in which I stood to the church. I cannot say but that I am happy to exchange the clerical order for the Commonwealth's magistrates, to be my judges in such matters. I would like, however, to be taken before those who have not passed sentence before hearing the evidence—who are not dependent upon the church and the clergy for a livelihood, so as to embarrass their judgments—and who are inclined to decide the case according to the law and the testimony, instead of being guided by the opinions of a majority of the meeting, as my last judge was, who declared that, as a majority of the meeting considered themselves disturbed, it must be so. If his decision is to be a precedent to settle future cases, by the craft themselves must beware how they disturb a majority of their hearers; and I have but little doubt that they will be, unless they mistake the point of comparison to which the weathercock of the popular opinion veers. A more minute description of some of the principal actors in this affair might amuse and disgust more. They are prime specimens of multitudes who infest the church in this slavery-loving, liberty-hating land of gospel light and religious freedom.

JOHN M. FISK.

Letters from Henry C. Wright, No. V.
GRAEFESBERG, Silesia, Austria, March 13, 1844.

DEAR FRIEND:

I have been here under the water-cure nine weeks. During that whole time, the weather has been extremely cold—so cold that ice has formed around my bath, into which I plunge twice a day; and ice, at this moment, hangs around the *Deutsche*, in masses from ten to fifteen feet in length, and larger than a man's body. During the whole of the nine weeks, we have not had more than fifteen days of fair weather, put it all together. Tempests that come howling down from the Bohemian mountains, which lie to the South some 15 or 20 miles, sweep over Graefesberg with great fury—driving the snow clouds before them, till they